

3
A B A I T E
F O R M O M V S,

So called

Vpon occasion of a Sermon at Bedford in-
juriously traduced by the factious.

Now not altered but augmented.

With

*A brieft Patrocinie of the lawfull vse of Philo-
sophie in the more serious and sacred studie
of diuinitie.*

By Tobie Bland Chaplaine to the right Honourable
John Lord Saint Iohn, Baron of Bletsoc.

Is thine eye euil because I am good? Math. 20.

Vixque tenet lacrymas quia nil lacrymabile cernit. Ouid. Met. 2.



L O N D O N
Printed by Iohn Wolfe,
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FOR MOMVS A BATTLE



John Wode
in George killing the Dragon

LONDON
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1789

To the Reader.



IN different Reader (or else
reade no farther) iudge I
praie thee betweene mee &
Momus. Thus standes the
case. The sixt of the last mo-
neth it came to my turne to preach (or as
they cal it) to speak in our exercise at Bed-
ford. Where I being ouer-heard of some,
before I was vnderstood: the Discourse
I now present (as bespoken with one of
Momus spels) was scrat in the face with
a slander of Errour. But knowing that in
the suspition of errour wee ought not to
keepe silence: and not knowing how o-
therwise I might come to mine answere,
I haue here entered the lists first, expecting
my challenger. In the meane while be-
cause I would not trouble your patience
with a thing of nothing: I haue increased
my former Treatise with a new supply
of a farther sequel. In the which because I
go a fishing for mine accusers, do you but
imagine I Bait for Eeles, & I may haplie
catch the Snake. What if he doe not bite?

In suspitione
hæresios, non
oportet esse
patientem.
Hierome.

To the Reader.

Math. 20

Why then I loose my paines, and saue my
Bait: and you may thereby know, from
whence were al those tares, and this con-
tention: The enuious man hath done
this. Thus haue you heard the case: but
you will iudge the best. And so well may
you fare. London, Iunij. 14.

At your better cen-
sures, T. Bland.



**A Treatise vpon the first of Timothie, the
fourth Chap. first, and second verses, applying the
same to the present times.**

- 1 Now the Spirite speaketh plainly. That in the latter times, some shall depart from the faith, & giue heede vnto spirites of errour, and doctrines of diuels.
- 2 Which speake lyes through hypocrisie, hauing their consciences seared with a hote yron. &c.



After that the holy and blessed Apostle S. Paule, in the end of the chapter befoze going, had verie briezly and summarily set down vnto vs, the great mysterie of godlinesse and religion, with the chiefe groundes and principles of a christian faith and profession: as that God is manifested in the flesh, iustified in the spirite, scene of Angels, preached vnto the Gentiles, believed on in the world, and receiued vp into glorie: He consequently in the beginning of this Chapter, admonisheth his beloued Timothie (and in him all the godly) of such errors and corruptions, in life & religion, as should both infect the quiet of the Church, and infect the profession of this faith, if they were not as constantly resisted by the word, as they are clearely discerned by the spirite: For the spirite speaketh plainly, that in the latter dayes some shall depart from the faith. &c.

This prophesie of our Apostle may be resolved into two partes: The first, a Preface of the authoꝝ thereof. The

second a Proposition of the chiefe matter thereof. The preface is contained in these wordes: Now the spirite speaketh plainly. The preposition in the wordes following, that in the latter dayes some shall depart from the faith, and giue heed vnto spirits of error.

In the Preface we may inquire of these two things: first of the authoꝝ, who speaketh: the spirite. Secondly of the manner, how he speaketh: Plainely.

First therefore for the Authoꝝ of this prophetic: who it is that speaketh. Saint Paule saith, the Spirite speaketh. And verely it might well suffice and satisfie a sufficient man, that S. Paule speaketh: The spirite speaketh. But yet notwithstanding, if a man were so captious, as to cavel with Saint Paule in this place (as the manner of some is in many places) it might further be inquired of Paule, what spirite speaketh; and the rather also, if so be that he which being on earth, was rapt in, to the third heauens, being now in, heauen, is in worse case and lesse credit then he was on earth: that is, if so be that he, which of old and so long, was S. Paule, be now of late become but sir Paule (as that pꝛuisky Momus and prophane Lucian of this age hath termed him with the rest of Gods Saintes) may not his spirit be doubtfully examined, whose credit is vndoubtedly disparaged.

1. Iohn. 4.

If we will belieue S. Iohn, we may not belieue euery sir Iohn: for there are many false Phrophets gone out into the world, & therefore belieue not euery spirit (saith he) but trye the spirits whether they be of God oꝝ not.

Ioh. 3. 3.

Act. 7. 59.

Heb. 1. 7.

In deed the wind is a Spirit Iohn. 3. But this is no fable noꝝ lying tale he telleth. The soule of man is a Spirit. Act. 7. But this is no pꝛiuat motion, noꝝ fiction of his owne bꝛaine he vrgeth. The Angels both good and bad are Spirits. Heb. 1. But this is noꝝ vision noꝝ illusion that he followeth. But if wee shall rightly and reuerently waigh and consider, either the credit of the wꝛiter, that it is S. Paule, not sir Paule, oꝝ the waight of the matter, that it is for the Church, not for him selfe, oꝝ the euent and
success

successes of these effects, that they haue bene verified of olde, and how they are fulfilled in these latter dayes, we neede not longer doubt but that which S. Peter spake of the Prophets in generall, is verified of S. Paule in this particular: Namely, that this propheticie was not of any priuat motion, but the holy man of God both spake and wrote, as hee was moued by the holy Ghost. 2. Pet. 1. Wherefore now to conclude for our Authoz, by this evidence we may be bold to find thus much: That the spirite which here speaketh is either God in generall who is a Spirit, John. 4. or the Spirit in particular, who is God, Mat. 12. even the same which in the scriptures is called the Spirit of God, Mat. 3, and the Spirit of the Father, Mat. 10. and the Spirit of the Sonne, Rom. 8. which spake in David. 2. Sam. 23. which spake in Ezechiel, Ezech. 2. which spake in Moses, Exod. 4. which spake in the Prophets, 2. Pet. 1. which spake in the Apostles, Mat. 10. which spake in S. Paule in this place.

2-Pet. 1. 21.

Ioh. 4. 24.

Mat. 12. 31.

Mat. 3. 16.

Mat. 10. 20.

2 Sam. 23. 2.

Ezech. 2. 2.

Exod. 4. 12.

The second thing to be inquired in this pzeface, is the manner how he speaketh. S. Paule saith, he speaketh plainely, from which manner of the spirits Dialect I might leeme to take occasion against such as speake not plainely, but pzeoundly, not plainely but philosophical-ly, not plainely but learnedly. And in deed, I might take the occasion as occasions are now a dayes taken, that is without occasion.

For the Learned who very well know how nearly this word *πῆλως* is allyed vnto *πῆλως* that they descend both from one lyne, & come both of one house. They would soone find and easily perceiue where the occasion had taken me, and they would say I should rather haue inferred thus: The spirit speaketh *πῆλως*, therefore the spirit is Rhetoz. In which argument or the like, if I haue heretofore offended any, I am sozie for the offence that is taken, and it repenteth me that I haue spoken, but not of that I haue spoken: for the doctrine it selfe (I doe auow, to be of the number of those which are without repentance, without reuerale. Notwithstanding for

The larger Apologie of Philosophie in a former treatise, being charged by some to be erroneous, I was required more briefly to expresse my selfe what I held in this controuersie: for which cause I here take this occasion.

asmuch as I am deeply charged by some, I desire to satisfie all: and therefore for this once, I will be so bold as to borrow the occasion of this word plainly, to explaine my selfe in this controuersie, whether the artes and helps of philosophie be not lawfull and requisite in a Student and professoꝝ of diuinitie.

Strom. 7.

First therefore of the name and nature thereof (that you may know of what we affirme, and what) I doe not commend vnto your studies and fauours, euery fond and fantastickall conclusion vnder the countenance of Philosophy, no more the we acknowledge or intertain euery new fangled & schismatical opinion into the schoole & consort of diuinitie: but with Clemens Alexandrinus, *Quicquid in singulis sectis recte dicitur, id totum selectum dico philosophiam*, whatsoeuer in euery arte is well saide, is philosophie. As for Aristotles eternitie, the Epicures felicitie, Pythagoras his metempsychosis, Platos Communitie and such like, they are the paralogismes & deceits not of Philosophie, but of Philosophers, there to be suspected, where they doe preiudice a godly life, and there to be suspended, where they doe prescribe against the sacred truth.

1. Cor. 3. 8.

In deede the Apostle is for iust cause very ielous ouer our better studies, and feareth least our tender and imerate Muses should at any time be rapt too farre, & raiſhed with those foraine and not christened mysteries: and therefore hee saith, Beware least any man spoile you through Philosophie and vaine deceit.

Mat. 4.

In which sense I also say vnto you, let no man spoile you through philosophie: and againe I say vnto you, let no man spoile you through philosophie: and againe let no man spoile you through philosophie & vaine deceite: yea in like sense, I say more: let no man spoile you through diuinitie: & again, let no man spoile you through diuinitie, and again let no man spoile you through diuinitie & vaine deceite. For (no doubt) the serpent hath his poyson in his head as well as his taile: and the diuel hath his baits as cunningly set on, & as couertly laide in the depth of diuinitie, as in the shallowes of philosophie: yea rather did he attempt to haue spoiled the great commander of diuines with

the theozems of diuinitie, rather then with the rudiments of Philosophie. I, but this The wisdom of words may make the crosse of Christ of none effect. True. And so may you, your wiues, your childzen, your pleasures, your wealth, your wisdom, your friends, your fauours, or what, soeuer you either prefer, or confer with the crosse of Christ, and yet all these are good to them which are good. Shall I tell you then? It is the man good or badde, that makes or marres, when as hee vseth well or doth abuse the giftes of God. But if the Lacedemonians drinke too much, shall Lycurgus therefore cut downe their vines? or shall hee not therefore make them wells? If the wisdom of wordes haue in anie of vs obscured the crosse of Christ, wee must not therefore vse it no more, but no more so, neyther must wee therefore giue it ouer, but vse it better.

1. Cor. 1. 17

I, but the Apostles were plain men, simple men, without Logike, without Rhetorike, without welt or gard. True, the Apostles were fishermen also, therefore must we be so? Do you conceine me, and I wil tel you a mysteric: Those Apostles were fishers, but those fishers were not Apostles. They left their bagge and their baggage, their nettes and their boates, and became fishers of men. And now I dare saie, that Tullie himselte is not more familiar in his Epistles, then the Apostles in theirs, neither were the Philosophers so statelie in their Gymnacie, as were the Prophets in the gates of Citie. Yea, I dare compare, & doe prefer the Psalmes of David, befoze the hymnes of Orpheus, and y one song of Salomons, befoze al y odes of Pindarus. Neither are all the tropes and perles of Arte and Philosophie, in anie place more frequented, then in the porch of Salomon, among the daughters of Sion.

Wherefoze of this question this is my resolution. First take our Philosophie as it is of it selfe, and I holde it a lawfull and a fruitfull studie, a pleasant and a profitable muse, and a virgin, not vnlike vnto Dina befoze her rauishing. But Dina in deede was deflowred of the sonne of Hemor, and Philosophie hath ben abused by the sonnes of

Gen. 34

Math. 2.

Math. 25

I. Reg. 10

Gen. 16

Aa. 17. 28

I. Cor. 18. 33

Tit. 1. 12

men. Their wicked abuse shall not be commended for me, neither shall their better use be condemned by me. But secondly, take the same as it may be conferred with others, and then conferre the same with all other humane artes and worldly trades whatsoever, and I holde, that the arts of Philosophie, are as the wise men of the East, and the rest, as the wise men of Gotham. But againe, compare the same with the heavenly studie, and more then humane contemplation of diuinitie, and then I holde, that those wise men of the East, are but as the foolish virgins in the Gospell, and I acknowledge as great difference betwene them in wisdom and religion, as betwene King Salomon and the Queene of the South, and yet both wise. And I finde as great oddes in spirituall giftes and graces, as betwene Sara and Agar, and yet both gracious. But loe, the one was a free woman, the other a bond seruant. And in deede Philosophie is but the Agar to Sara, the handmaide and seruant to diuinitie. But shall I tell you how needfull and necessarie a seruant? So needfull and so necessarie, as that without the arte and vse of Grammer, that (vnderling) we could not haue the Scriptures translated, without the arte and vse of Rhetorike, we cannot haue the figures and the mysteries therof explaned, without the art and vse of Logike, wee cannot haue the quiddities and the controuersies debated. So necessarie is the vse of Philosophie in the studie and speculation of Diuinitie. But now for the Praxis, that is, for the preaching of the worde, whether it be lawfull to vse the sayings and sentences of Philosophers, that is another question. To the which I answer. That if the vse of them bee simplie vnlawfull, and prophane (as they say) then was the sermon of Paul which he made at Athens, prophane, and his Epistle to the Corinthians, prophane, and to Titus prophane. But he citeth out of Aratus, Menander and Epimenides prophane writers, and therefore I holde, that by his example, they may bee vsed lawfullie, and they are to bee vsed thriftily.

After which sort, for godly Diuines to borrow of philosophers

sophers their hid treasure, and the finest flowers of they^r garlands, is for the Israelites to robbe the Egyptians of their earrings and their iewels. In deede they afterwards made them foule idoles of those faire iewelless: but where was the fault? in the iewells, of the which the calves were made: or in those calves, that made the calves? They that made the, were like vnto them. But the calves art burnt, and we haue dronke of the water, and wee dread the fire, and we are taught by the erreurs of Origene, Manichee & the rest, not to make too much of Aristotle, Plato, and such like. Thus much of this matter according to your request, though not according to your desire. In which (as I suppose) I haue performed the one, though not satisfied the other. But the wo^rld is past, and the care is taken.

Exod. 11.

Exod. 22.

As for the word (Plainely) it argueth in this place, not the simplicitie of the stile, in the which he speaketh, but the certaintie of the thing, of the which he speaketh. In like sense is the word Iustified, vsed in the former verse, as if I should saie vnto you, I wil iustifie as much as I haue said. And this word plainly in this place, as if in a matter of no controuersie, I should say vnto you, This is a plaine case. For in deede it is the speciall part and care of Gods spirit, (who holdeth not the Church as we doe the parish, *Sine cura animarum*) To accuse the wo^rld of sinne. To leade vs into all truth. To teach vs all things. To shew vs those things which were & are to come. And therfore because this so great and dangerous a defection from the faith of the Church, by the suggestion of erronious spirites, is a matter of singular moment and especiall import in the Church of God, therefore I saie, in such a case the spirite speaketh plainly, as of some great matter, which not without danger, but without peradventure should come to passe, That in the latter dayes some shall depart from the faith, &c.

1. Tim. 3. 16

Iohn. 16. 8.

Iohn. 14. 14

Iohn. 16. 13.

Apoc. 1. 19.

Out of this p^reface, for our particular instruction, may be obserued these two things: First, what is or ought to be the credite, countenance, and authoritie of him that speaketh: not his person, though it be gracious, nor his name, though

though it be great, no2 his learning, though it be deepe. No2 his vtterance, though it be smooth : but rather the spirite, (if not onely the spirit) that speaketh. For other wise, were he as graue and auncient as Melchisedech, as wise and well learned as Salomon, as eloquent and well spoken as Aaron, were he brought vp at the feete of Gamaliel, or might he sit in the gates of the Citie for his iudgement, or could he speake with the tongues of men & of Angels, and were his great and secrete knowledge as well consoled with exquisite and gracious vtterance, as was the dayle of Moses face, with the bells of Aarons frutes. Yet if in these, or with these the spirit speaketh not, it is all no better melodie to the soule, then Linters musick to the eare, A sounding brasle and a tinkling cimbal. This onelie maketh the eloquence of Appollos the Preacher more pearcing and more pitbie, then were the emblemes and oracles of Appollo Pithius, and giueth more grace and reuerence to the plain Sermons of the Apostles, then to all the prophane and profound orgies of Delphos Priestes, or Hamons symmists. This maketh Paul to speak boldly and plainly, and Stephen to preuaile strongly & strangely against the Libertines & Cyrenians of his time. For, they were not able to resist the wisdom, and the spirit by the which he spake.

Act. 18. 24

AA. 6. 10.

1. Iohn. 4. 1

AA. 26. 24
Isa. 11. 2

2 But againe wee must learne withall, that albeit the onely or especiall credite of him that speaketh, be the spirit which speaketh, yet notwithstanding wee are not to giue credite vnto euerie one that speaketh, he speaketh of the spirit, but to such onely or especially, in whom the spirite speaketh plainly. For there are many false prophets gone out into the worlde, and many times (such are the vnseasoned and vnauerie iudgements of men) they are taken to speake of the spirite, which are but spirites of error : and againe, they are esteemed as spirites of error, in whom the spirite speaketh. Vea this Paul in whom the spirite speaketh plainly, is tolde as plainly, *Insanis Paule*, and much learning both make thee mad. AA. 26. Vea our blessed saviour himself in whom resteth the spirit, Esa. 11.

A Baite for Momus.

9

is said to haue a deuill. Iohn. 8. and that no familiar nei-
ther, but the p^rince of the deuils. Math. 9. And yet in those
daies there were certaine fruits of the spirit, by the which
it might often and easily be known, not onely who spake
of the spirit, but also who liued in ^{the} spirit. For as there are
diuerse giftes of the spirit, as the gift of wisdom, of know-
ledge, of utterance, of tongues, & such like: so are there al-
so certaine fruits of the same spirit, as loue, ioy, peace, long
sufferance, gentlenesse, goodnes, faith, & such like. But now
(such is the barrē & beggerly sterility of these latter daies)
the giftes are rife, but the fruites are rare. A man may
haply heare many that speake of the spirite, but hee
shall scarcely see anie that liue in the spirite: yea many
times wee may heare them boast most of the giftes, that
shew least of the fruites. And haue wee neuer hearde
false Prophet bragge of Gods spirite? When went the
spirite of God from me to speake vnto thee? sayth Zede-
chia. And yet but one of Achabs Chaplains. Wherefore
albeit the greatest authozity of him which speaketh, be the
spirite that speaketh, yet notwithstanding, Do ye not be-
leeue euerie spirite, but trie the spirites whether they bee
of God or no. 1. Iohn. 4. by their fruites shall you knowe
them. Math. 7. 16. But whereas there is amongst you
strife and enuying and diuision (neuer bragge of the spi-
rit) are ye not carnall? Aske the Apostle, 1. Cor. 3. Thus
of the first parte.

Iohn. 8. 48
Math. 9. 24

1. Cor. 12. 4
Gal. 5. 22

1. Reg. 22.
1. Iohn. 4.
Math. 7. 16
1. Cor. 3. 3

The second parte containeth this proposition, That in
the latter daies some shall departe from the faith, and
giue heed vnto spirits of error, &c. In the which we are
to inquire of foure sundry and seuerall things, as first, what
it is frō the which they depart: the Faith. Secondly, who
they be that depart, Some. Thirdly, when it is that they
shal depart, In the latter daies. Fourthly, how & by what
meanes they shall depart, by giuing heed vnto spirits of
errour, and doctrine of deuils, &c.

For the first, the thing it selfe here mentioned, from the
which this departure is, is the Faith, that is, the confession
or profession of the faith: or the vnion and communion of

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the

the Church in the articles of the true faith. For from the faith it selfe, that is, from the assurance of Gods mercies, in the merites of Christ Iesus, no man falleth, no man departeth: no man. Nor the reprobate, for they neuer haue it, nor the elect, for they are neuer without it. And why? They are so vnited, and bound, and combined vnto their head Christ, as that they cannot fall from his shoulders.

Ier. 32

Of such and no lesse strength is that essentiall and eternall couenant betweene the living God and vs, the tenour whereof is this, *& feriam cum eis pactum sempiternum, & dabo timorem meum in corda eorum, & non recedent à me.* And I wil make with them an euerlasting couenant, and I will giue my seare into their heartes, and they shall not depart from me, saith the Lord. Woulde you knowe the strength of this couenant? it is *sempiternum*, euerlasting: Would you know the effect of this strength in vs? *Et non recedent à me.* They shal not depart from me, sayth the Lord.

Ose. 2.

No such a stedfast assurance are we brought by the earnest of Gods spirit, which diueth through (as it were) and maketh vp this spiritual match betweene Christ and vs, of the which the prophet Ose pronounceth the banes in this sort, *Desponsabo te mihi in perpetuum*, saith the Lord. I will marrie thee vnto me for euer, I will marrie thee vnto mee in faith, and in righteousnesse. Would you know the assurance of this contract? It is in *perpetuum*, for euer and a daie. The ring and pledge, as it were, of which holy matrimonie, is *fides & iusticia*, faith & righteousnesse. By which meanes it may be sayde of Christ and vs, as of man and wife. Those whome God hath ioyned together, let no man put in sunder. No man? no, nor no deuill neyther. In dede such is the naturall and not to be reconciled rancour and malice of Satan against vs, as that hee would seduce euen the verie elect, if it were possible. True, if it were possible. But because it is a mysterie farre aboue & beyond his reach, to know either the names or the number of them which are elect (for God onely knoweth who are his) (neither are the blacke garde, of the priuie Councell) therefore hee taketh the greater paines, and the lesse

Math. 24

2. Tim. 2

lesse effect, he goeth about lyke a roving lyon, seeking whom he may deuour. For in deede he can doe no more then hee may, and yet he seeketh to doe his worst, and therefore desireth to sifte and winnowe vs lyke wheate. But the lion of the tribe of Juda stopt the mouth of that roving lyon, when hee prayed for thee Peter, that thy faith faile not. 1. Pet. 5
Reuela. 5
Luke, 22

To these we may adde these lesser bondes subordinarie to the lyke effect. As the outwarde and ordinarie confession and profession of this faith of Christ, the outward and ordinarie communion and participation of the Sacramentes of the Church. Notable bonds, no doubt, and of especiall import: and yet such as binde not so sure, but that either the godly may giue the slip through their infirmitie, or the reprobate may play fast and loose through their hypocrisie.

Wherefore in this case, we are to learne this difference. That the first bonds being essencially and eternall, cannot breake in the elect, and therefore they cannot fall from the faith, that is, from the habit of faith, that is, from their part in Christ. But the other being but outward and tempoꝛal, are such as may breake in the elect, and therefore they may fal, that is, tempoꝛally, from the faith, that is, from the profession of their faith: but they are such as either cannot holde, or cannot serue in the reprobate, and therefore they both may fall tempoꝛally, and cannot stand euerlastingly. And this is that which Saint Iohn saith. If they had bin of vs (that is, of the elect) they had continued with vs, that is, in the same profession of our faith. But now, he that denieth that Iesus is Christ, the same is Antichrist. He saith not, He that beleeueth not, but hee that denieth (that is) he which once professed and now renounceth, the same is fallen from the faith, that is, from the profession of the faith. 1. Ioh. 2. 19.
1. Ioh. 2. 23

This is a doctrine to the great comfort and reliefe of the godly (who by reason of their many and manifold infirmities) although they easily may, and many times doe, either fall or faile in the practise and profession of their

faith: yet they fall not backward, as they did which sought Christ with swords and staves, that is, their fall is not desperate. Great was the fall of David, but temporall. Greater was the fall of Peter, but yet not finall. The loue of Berlabe made David forget for a time, but not utterly to forgoe the loue of God. The feare of Pilate overcame, but not conquered the faith of Peter. The lyght and heate of our faith is couered in the dust many times, and raked vp in the ashes, as it were, when as yet the spirite of adoption keepeth fire in the heart: a little fire, but fire yet: a small faith, but faith notwithstanding. And I tell you, a small faith in Gods children, is no small treasure.

And albeit we haue this heauenly treasure in earthen vessels (and our olde man is but a crazed vessel) so that in respect of our selues, as wee may easily fall, so it may easily cracke, and many wayes decay, yet notwithstanding seeing this infinite treasure, is not of our keeping, though it be in our keeping. This is our hope to God-ward, that as it is the gifte of God wee belecue in him. Iohn. 6. so he which hath begun a good worke in vs *perficiet usq; in finem.* Phil. 1. Will finishe it vnto the end.

Iohn. 6. 29.
Phil. 1. 6

In the second place we are to inquire of the parties, who they bee that shall departe from the faith. The spirite sayth some. Indefinitely he noteth some, distinctly he nameth none. Wherefore it may indifferently bee asked, whether some of all kindes, or all of some kindes, shall departe from the faith? I answered both. For that in effect they are both one, and all brought to one and the same some. For first of all kindes some shall depart: of all kingdoms and Countries some, some Iewes, some Gentiles, some French, some English: of all sexe and sortes some, some men, some women, some olde, some young: of all callings and conditions some. Some high, some lowe, some bond, some free, & so of all kinds some. But againe, who are these some of all kindes, but those all of some kind, that is, of the reprobate all & some y finally depart from the faith.

Not that all the reprobate depart, but that all which depart are of the reprobate:

For of those which thou hast giuen me (saith Christ) haue I lost none. John. 18. But whether you please to say this some, to be all of some kinde, or some of all kindes (the which all and some, is but all one) we may see & tremble to see and consider, how great the some of them is, that depart from the faith. All Asia and Africa, and a great part of Europe are the some of them, which are already departed: and we ply vs apace, of this title that is left, to make vp the whole some of that great departure, of the which our Apostle speaketh to the Thessalonians, That the day of the Lord shall not come before there be a departure first. 2. Thes. 2. 3.

Some hauing overshoot themselves, haue undermined others, and some againe hauing runne after others, haue ouerrunne them selues. Some by giuing place to prejudice, and some by taking part with partialitie, haue departed from the truth. Some wanting iudgement, haue gone away in a traunce, and some wanting preferment, haue departed in a dodgen. Some of pollicie haue sought others fall, and some of perversnes haue wrought their owne fall. Some of simplicitie haue not bene able to stand themselves: and some in imitation, haue bene willing to fall with other. Some haue fallen in learning to goe: and some because they would not learne. Some by standing too much in their owne fancies: and some by yielding too much to other mens follies. Some might haue stood longe if they would haue stood still: and some in deed haue fallen farthest, when as they thought they had stood surest.

Some haue bene so light heeled, that they could stand on no ground: and some are so giddie headed, that no ground can stand with them. Some by climbing into the throne of God, haue bene cast downe with Phaeton and Lucifer into the lake of hell: and some by leaping at the place of Bishops, haue fallen with Arrius & Verius into the place Scorpions. And in a word, to this defection from the faith and the Church of God. Some at all times haue led others: and some in all places haue bene misled

He that hath
eyes to see let
him see.

Rom. 11. 21.

by others, and all the route and rabble of Apostataes, haue departed after certaine their ring leaders, and they themselves after their owne shadowes. So that some vpon great occasions, and some vpon small: some vpon one occasion, and some vpon another, and all vpon no occasion haue departed from the faith. And verely who so reading the antique monuments of former Annalles, and with equall ballance pondereth their auncient miseries with our present furies, hee may haply turne with a wet finger vnto the conscience of the like occasions, and wade with a dry foote into the coniectures of no lesse calamities. For who is it so senselesse or secure, that seeing our pride and strife, doth not foresee a diuision? that seeing our ambition and disorder, doth not foresee a confusion? that seeing our selfe-loue and contempt of superiours, doth not foresee an innouation? that seeing such diuorce of opinions, such distraction of iudgements: such zeale of madnesse, such loue of hatred, such disquiet of peace, such desire of change, doth not foresee and contest a dangerous defection, an vncooth confusion, and a fearefull destruction, to ominate and threaten the corruption of our faith, and the dissolution of our State: and that the Lord after a long time, and at the last, in the lieu of our deserts, should take away from vs the Gospel of peace, as he hath done from others vpon the like occasion, and giue it to the Iewes againe from whence it came at the first, and to whome it must returne againe at the last. Worthy therefore and thise worthy is that saying of Saint Paule to bee had in reuerence of vs. For if so be the Lord spared not the naturall branche, howe shoulde hee spare vs which are but a wilde Olive, and grafted in his place. And therefore consider (saith he) the mercie and the seueritie of God, Seueritie in deede to them which fell (which fell from the faith) but mercie to thee if thou abide in his mercie: (if thou abide) or els thou also shalt be cut off. The which so fearefull and dismall a iudgement the Lord for his Christes sake auert and turne from vs.

Many are they which haue departed in all ages: Some of olde and some of late, and some euen now: But Lord, may we neuer make vp the number of that some, that depart from the true faith, and profession of the true Church.

In the third place, wee are to consider of the time when they shoulde depart from the faith. The spirit saith, in the latter times, that is from the Apostles time, vnto this time, and from this time, vnto the worldes end. For euen now are there many Antichristes (saith Saint John,) by the which we know it is the last time. And were there many in Saint Johns time? It is time then, there were many now. Then was there Simon Magus and Elimas, Barion and the Nicholaites, Hymeneus and Philetus, Alexander and Phigellus, Herinogenes and Diotrephe, and Theudas, and Judas of Galilee, and the rest. But now with the number of the dayes, the legi- on of them is increased and accumulated, which haue dis- laymed and departed from the faith. As the Cerin- thians, Ebionites, Menandrians, Saturnians, Poeti- ans, Sabellians, Origenians, and Orinigitis, Catha- ristes or Puritans, Arians and Merians, Nouatians and Montanistes, Pelagians and Manichees, the Pope and Mahomet, with all the hellish rabble of such like, which march in furious and confused thronges to hell. To the which we may adde the reuil- rout of the late springing now borne erreure of this age: as Anabaptists, Familists, Pu- ritans, Libertines, Brownists, and the rest: by the which we may know (as saith S. John) that it is the last time. For in deed, what bad thing is there in this world, that is not bespoken for this time. Warres & rumors of warres, plague, famine, earthquakes, seduction, persecution, Apo- stacie, want of charitie, abundance of sinne and securitie, and whatsoeuer is most rie against vs in these daies. The verie conscience of whose instant errors might make vs thinke, the finger of Gods spirite, to haue euen pointed at these our times, and these our selues: when as hee saith, that in the last dayes shoulde come perilous times

1. Ioh. 2. 18.

August. de
heret. Daneus.

Mat. 24.

Mar. 13.

Luk. 21.

Rom. 11.

2. Tim. 3.

times, in the which men should be louers of them selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholý, without naturall affection, truce-breakers, false accusers, intemperate, fierce despisers of them which are good, traitours, headie, hýe minded, louers of pleasures moze then louers of God, hauing a shew of godlinesse, but haue denyed the power thereof. Now admit we that in some former ages, or in some seuerall places some one of these vices haue bene in their greater price, yet were they neuer all in the like ruffe, they are at this day. The Israelites were stiffe necked, and so are we: the Ammorites, idolatrous, and so are wee: the Grecians lighthheaded, and so are we: the Athenians vaine glozious, and so are we: Were the Romanes superstitious, and are not we: were the Persians riotous, and are not we: were the Sodomites full of bread, and are not we: No greater lyers in Creta, no greater thieues in Sparta, no greater vsurers in Judea. French lechers, Flemish drunkardes, and English gluttons, and English all these. And yet it may be, that at some one time, men haue bene moze proud, at some other time, moze couetous: at some one time, moze vnholý: at some other, moze traitorous: (although I doe thinke that may be to bee vnpossible) yet did we neuer see moze boasters, moze cursed speakers, moze vnthankfull wretches, moze false accusers, so headstrong, so high minded, so farre in loue with them selues, so disobedient to rulers: such scrophants of their owne, such despisers of others, as are at this day: And amongst all the rest, were there euer such shewes of godlinesse, in them that haue denyed the power thereof?

Mat. 15.

Tit. 1.

Luk. 18.

We say of the Papists, They honour God with their lips, and are farre from him with their hartes: and they say of vs *Dicunt se nosce Deum, factis autem negant*: They say they know God, but in deed they deny him. So that betwene them and vs now. When Christ commeth, shall he find faith vpon the earth? It may be doubted, I can tell you, when Christ himselfe asketh the question. But let our shewes be as they shew. This may shew sufficiently

ently, that either we are departed from the faith, or that our faith is departed, and become a deade faith. When faith is without frute, loue out of loue, zeale luke warme, ranco2 red hote, obedience confiscated, and olde charitie accused of heresie. It is a hard winter they say, when one Wolfe deuoureth another: but now one man is a Wolfe vnto another, and euery Goose a Crow to picke out the eyes of his fellow.

The time hath beene, when the tree might be known by the fruites, when good wo2kes were the effects of faith, and peace the fruite of the spirite, and loue the bond of peace. But now where are these fruites to be found in our gardens: nay rather may wee not finde, that our peace hath bredde warre, our plentie oppression, our strength securitie, our libertie licenciousnesse, our wisdoms contempt, & our learning contention: Haue wee not brought forth for roses nettels, for grapes thistles, for truth leazing for the fruites of faith, the breach of charitie, and for the perfect bond of peace, the bitter and venomous bane of ranco2 and malice, of pride and swelling, of enuy and emulation, of couetousnesse and vncleannesse, and such like? If these be the fruits, where is the faith? if this bee our faith, these are the latter dayes. I say no more. But this I say: you know whether you are in Christ Iesus or not, except ye be reprobats? Upon this ground let me reason thus vnto your consciences, from these latter dayes. Are you in Christ? there hold you, for these are the latter dayes. Are you in the Church? there keepe you, for these are the latter dayes. Are you in the faith? stand fast then to your faith, for these are the latter daies, in the which some shall depart from the faith. Yea, but in the Church there might somewhat be added. Yea, but these are the latter dayes: take heede you adde not to your plagues. Yea but in the Church there might somewhat bee detracted. Yea, but these are the latter dayes: take heed ye detract not from your blessings. Yea, but it is better there. It is otherwise here. Yea but neuer tell me, here here, there there, for behold I tell you

Mat. 7.

Gal. 5.

Ephc. 4.

2. Cor. 13. 5.

1. Cor. 16. 13.

Hoc aliquid
nihil est.

Luk. 17. 21.

the kingdom of Christ is amongst you. Luke. 17. Is the kingdom of Christ amongst vs? then will not I goe with thee Iett to Ierusalem: no; with thee to Rome to Geneva, no; with thee Anabaptist into Germanie: no; with thee Libertine into France: For Christ Iesus is vnto me, one and the same, at home and abroad, yester- day and to day, and so; ever. Heb. 13. 8.

Heb. 13.

In the fourth and last place of this proposition, wee are to inquire of the meanes: how some are brought to depart from the faith. Where we shall finde two diuers parties mutually concurrent to the same effect. The one as principall, the other as accessarie. The principall are they whom hee calleth spirits of errour. The accessarie are they whom hee saith doe giue heede vnto such. Let the principall therefore in this conspi- racie be the erroneous Autours thereof: the accessaries, the vnauided Autours that giue heede vnto such.

The Autours may therefore be called spirits of er- rour, because they doe so aptly pattonize, and so mact- ly expresse the nature and the manners of him, who is the Father of lyes: whose doctrines they teach, and whose lyes they set on broache. For neither is hee therefore called Sathan, onely because hee is vnto vs, as were sometimes the Sonnes of Zarcia vnto Da- uid, le Satan: but also and the rather, for that before hee was Satan, hee did Satath, that is, deficere and fall away. For first hee fell him selfe before he wrought our fall: and after that through pride, he had deceiued him selfe, then also through enuie and eninitie, he practised to seduce vs.

2.Sam. 19. 22.

Many memorabile monuments of his imitable vertues and deceauable stratagemes, hath hee left to the vse and imitation of all lying Spirites. But did the Diuell himselfe at any time either shewe greater cunning, or take greater paines, or had greater neede, then in this desperate monomachie in the plaine fieldes with

Mat. 4

with our Saviour Christ? But there hee attempted to giue Christ the fall, and that by maine Scripture: and so as when hee did see hee coulde not him selfe throwe him, hee perswaded him to throwe him selfe.

Such like, or no lesse pollicies and experiments, are in as great request, and much greater successe with our erronious spirits of these dayes, whom wee haue also armed with our owne weapons against our selues. For in what winde doe not they lye? or with what blasses are not wee bozne away? What occasions are not they readie to take? and what aduantage are not we readie to giue?

They which by nature are giuen to pride, with a little helpe, are easily made as proude as Lucifer. Es. 14. The man which by nature is hauing and greedy, with no great perswasion may bee made as couetous as Hammon. Luk. 16. Hee which of him selfe is giuen to the flesh, with a little cockering is made as filthy as Asmod, and as beastly as Belphegor. Tob. 3. And hee which by complexion is dustie and cholericke, is with no greate occasion made as malicious as Sathan, and as quarrelous as the Diuel him selfe. By which meanes some, as if they should neuer see the graue, are out of order retchlesse, and some as if they were new come out of the graues, are out of measure fierce. Mat. 8.

The time hath beene when these foule and transforming spirits entred out of men into swine, and carried them headlong into y^e sea: but now they may seeme to haue reentred out of filthy swine into franticke men. Men are become so swinish and so scottish: so beastly and so sauage, so hoggish and so churlish, and so headlong into euery euery euil. Luk. 8. Some they haue made dumme that they could not speake at all, and some they make to barke, and so to speake out of kinde. Mat. 4. Some they haue made naturally blinde, that they could not see, and some they make wilfully blinde, that they will not vnderstand. Mat. 12. Some they haue made lame and impotent that they could not go Luk. 13.

Mat. 8.

upright: and some they make halt and counterfette to limpe on both sides. Some they haue made so franticke and so madde, that they knew not their friendes: and some they make so foolish and fantasticall, that they know not themselves. Some are madde of the world, some of their pleasure, some of selfe-loue, some of some other predominante humour.

1. Reg. 22.

And now because that grande spirite performeth not these and the like exploits, in his owne person by himselfe, but commonly and for the most part by prorie in others his captaines and his chaplaines, and all the host of erroneous spirits: therefore in deed our suspect is the lesse, but his deceipte is the greater, and our danger: for now by this meanes, homo homini Lupus est, one man is a spyte vnto another. So that if the Lorde in his iust iudgement, doe but purpose to take vengeance of any people, or to worke the ouerture of any partie: hee can no sooner aske the question, who will intise Achab: but presently there proffers himselfe, a spirite of error: and it is maruel if there be but one neither: but if he be but one, yet will he alone undertake for all: I will intise Achab. But how I pray you will he performe this taske: not in his owne likenesse I warrant you: but vnder the coat and court of religion & deuotion, as it is most like, for I will be a false spirite in the mouth of all his Prophets. In whom also these lying spirits will so bestirre them selues, with all the feates of spirituall actiuitie, such zeale, such knowledge, such learning, such labour, such countenance, such clamours, such confidence, and such contention, as if so bee that one Micah doe not open his mouth and oppose himselfe against their doctrine of diuels, hee shall bee sure to heare of it, his eares shall ring for it.

Ap. 16. 13.

Such like spirits were they that S. John did see, to come forth out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophets: for they were (saith hee) spirits like vnto frogges. What manner of ghostes might those be:

no

no doubt filthie beasts they were, deformed monstres, imperfect creatures, sommer birds, ingendered of the fume, feeding of the fog, liuing in the mire, sometimes on the earth, sometimes in the water, now aboue, then beneath, and in sommer time, that is, in the time of peace, so croking & clamorous, immodest, and importunate, as were sometimes the frogs of AEsop, for another king: so that now, if with Vlysses we stop not our eares with the wawe of beware, or rather if the spirit of God doe not preuent both hearts and eares, it cannot almost be chosen, but that we should be enchanted with these hyformed Syprens, & seduced with these transformed spirites. Such is their affected malice to attempt, and their infected meanes to obtaine their conquest and our fall.

2 With these, as accessaries to the same default, do concur the auditors also themselves, who vnadvisedly giue heed vnto such erronious spirits, bring in the meane while in greater sequels beerie senselesse and lecture. Such were the ignorant Papists of olde, who for the most part, would giue greater heed, and take greater delight in a Masse, a Dirge, or Procession, in the which there was some popular sight, or plausible shew, then they would doe to the word of God it selfe, which giueth life vnto the soule, and light vnto the simple. But now in these latter daies, vpon the same ground, that is, the deceiueable simplicitie of the credulous auditorie, the deuill hath cast another colour. (For in his mysterie he hath choice and varietie.) Wherefore he seeing and considering, that in these latter daies, by reason of the most radiant and clere light of the Gospell, he cannot now so easilie face vs out with a card of ten, for that in matters of waight and moment, wee require the equall ballance of Gods worde, as the best touchstone and triall of his eternall truth (by the which meanes in deede, the Prince of darknesse, hath beene cast and kept out of doores these thirtie yeeres) he therefore (to make a gaine of his losse, and a quick returne of his gaine) seeketh by a new device, to make an aduantage of his preiudice, & to bring himselfe in again, by the same doore he was thrust out. For

Iohn. 5. 39

whereas the Church of England so long and so happilie hath maintained the authoritie of the Scriptures, in matters of faith: the deuill (as if he were now forthwith become a new man) to shewe his forwardnesse in religion, b2geth more. Namely that not onely in matters of faith and salvation, but in all causes as well ecclesiasticall as temporall, wee must relie vppon the same, and no other triall. Search the Scriptures, sayth Christ, and they wil testifie of me. Of me, sayth Christ. Of me, sayth the deuill. And of what not?

1. Reg. 18

From hence it cometh to passe, that such things as were neuer handled in the Scriptures, are now hand ouer head, maintained by the scriptures. And such questions as were neuer dreamt of by the Apostles, are stoutly and strangely defended by y^e Apostles. And by these meanes our Churches ring, & our eares are filled with y^e confused din of so many loud lies & lawlesse argumentes, such naked collections, and backward conclusions, such an Ocean of tempestuous sequels, and such a legend of not seasoned non sequiturs, as that the common aduersarie scozeth at our follies, and all the devils in hell doe toy at our forwardnes: hauing brought the Scriptures themselves into suspicion by these meanes. Thus are we single-men misled, although with a contrarie course, yet to the same gulfe, to runne our barkes vpon the sandes and shallowes of deceit, and to ruinate our faith against that rocke, whereon wee ought to builde the arke, and cast the ancour of our faith. For what other thing doe they else, who not vnlike to Baalam's Priestres, doe cut and wounde, not themselves onely, with knives and launces but with sects and scismes do make, not wide holes in the coate, but euen deepe woundes in the sides, and long furrowes in the backe of Christ: The which their desperate attempts they perseuere and pursue with such a logomachie and mortall warre of wordes and deadly feud of wits, as if the cause were not a corner-cap or a surplice, or such lyke, but the chiefe stone in the corner: or as if they were now to contend agayne *pro aris & focis*, for God and the Countrie, when as in deede it is but *pro*

pro lana caprina, for the wooll of a dog.

But (beloued) there is no greate heed to bee giuen to such spirites, except it be this, that you take heede to your selues, leaſt you bee deceiued with vaine wordes, *Utrumq; viciuſt eſt omni credere, & nulli*, The faultes are much alike to beleue all, and to beleue none. And they are two dangerous extremities in the Church of God: to proue all by the word, and to proue nothing. By reaſon of the one, the word was little vſed, by the Papists, by meanes of the other it is many times much abuſed by vs. The one cauſed a neglect, the other breedeth a contempt of Gods moſt ſacred worde. And albeit the moſt of our newe Diuines, cannot iuſtly be charged with that faulte, of too much vſing the Scriptures (in which point their godly ignorance hath made a vertue of groſſe neglygence) yet notwithstanding they are not alwaies to bee hearde neither, that vſe the Scriptures for their opinions. So did Arrius, Nouatus, Aerius, Montanus, Donatus, Pelagius, and the Deuill himſelfe. Neither hath there bene at anie time, anie heretique ſo frontleſſe, that hath not vſed the copy of theſe countenance. Neither hath there bene in any place anie error ſo ſhameleſſe, that hath not bene ouer-caſte with the blaze and ozient of theſe colours. Wherefore ſeeing wee are fallen into theſe latter dayes and perillous times, in the which ſome and ſo many departe from the faith, by giuing heede vnto ſtrange ſpirites: this is my reſolution, and heere I haue ſet downe my reſt, that in matters of faith and ſaluation, if an Angell from hea-

In medio tutiſſimus ibis.

Gal. 1.8

uen, ſhoulde preach anie other Goſpell vnto mee, then that I haue receiued, let him be accuſed, if hee preach it, and mee, if I beleue it. For of them the Scriptures, and the Fathers, and in them both, the ſpirite of God hath ſpoken plainlie and plentifully: But nowe againe, for other matters which are of another and a diuerſe nature, as are matters of order, & decencie of gouernment & ciuilitie, of comelines & policie, & ſuch as of the which the ſpirite hath ſpoke, or the Scriptures haue written, either nothing or little, or not ſo much, or not ſo plainly, as for the which

1. Cor. 11. 16

I should contemne the graue and aduised iudgement of my elders, or condemne the ancient and receiued custome of the Church, I saie, for such, If anie man lust to be contentious, wee haue no such custome, neither the Churches of God.

2. Tim. 2. 15

2. 1. 10

But now such is the fault of our age, and the quaintnes of our confused auditories, that if so be the Preacher speak pleasing things, that is, either fitting our humours, or pleasing our fancies, or sauoring our factions, so long is it the wilde heart, that heareth not, but when her eares are pert bpight, we erect our eares, and to such we giue heed. But if againe, he anie waile speake, to the scouring of our sores, or the searching of our sinnes, or the describing of those errors, or the disparaging of those opinions we do priuately and pœnithly maintaine, then with the deafe Adder we stop our eares to the charmer, charme he neuer so wiselie. And in deede we are become of so many fashions and factions in these latter daies, that it is become a matter more difficult and intricate for a godly, and learned Preacher to satisfie a few forward and distracted auditors, then it is for the verie Tailors of the towne and Countrie to please their customers. Unless we woulde doe as they doe, take measure of euerie priuate mans fancie, and cut out according. But that is not possible for vs doe, seeing we all haue (or should haue) but one and the same cut for all, and that is an olde cut to (*ὀρθοτομεῖν*) to cut aright the woꝛde of God. Although there be some, that if they might once haue their owne waies, they would not sticke to haue for euerie yere a new cut, & for euerie other yere a new Preacher, & with euerie Preacher, a new forme & fashion of doctrine, for that would please such customers best, I saie, such as giue heede vnto spirites of error and doctrines of devils. And thus of the accessaries to their owne defection, that is, of the vnstated, over-credulous, and vnadvised auditors, &c.

The

The principal, that is, the authors of this defection, these Erronious spirits, we proceedeth to describe & describe to us, by certaine their priue and peculiar markes. The which are of two kindes, either outward or inward. The outward markes are two, the one in their doctrine, Lies, the other in their liues, Hypocrisie. The priue marke and inward brand, is one & the same to them all. A hard and a corrupt conscience, A conscience seared with a hot yron.

The further
sequel of this
text.

In these their proper and peculiar markes, we may obserue a certaine rhythmicall proportion and relative opposition, in the principall partes of these erronious spirites. Wherof the first respecteth their doctrine: the second, their liues: the third their affections: and so, that we may find how in stead of sound doctrine, they speake lyes, in stead of vpright dealing, they vse hypocrisie: and in stead of sincere and pure affections, they haue a conscience seared with a hote yron. All the which proportions, do graphically depaint vnto vs, the vertues and the lineaments of this generation. That neither their doctrine is sound, nor their liues pure, nor their affections not corrupt, howsoever they doe pretend either profoundnesse of learning, or purenesse of liuing, or precisenesse of conscience. But to descend into the particulars.

1 If they by our first marke, are to be reputed for spirits of error which speake lyes, then no doubt the Ebionites were posselt, which affirmed Christ our Saviour, not only to be borne, but begotten of man: And so were the Marcionites also, who affirmed, That he brought his bodie with him from heauen. And then were the Aetians so, for they denied Christ to be in nature, equall with his father. And the Arians also, who denied the same Christ to be the eternall sonne of the liuing God: with all the rest, whose lyes, as they were blownen abroad by these spirites of error, so are they blownen away againe by the spirit of truth. But aboue al other, the sea of Rome may seeme to be tost and tormented, with a legion of erronious spirits: as it may appeare by their lies, & by the truth, you may know them. I am the truth, sayth Christ. That is true. I cannot

Iohn. 14. 6.

Iohn. 10. 9.

14. 6.

11. 14.

3. 12.

Iohn. 5. 24.

Mat. 26. 27.

1. Cor. 11. 24.

Mat. 4. 10.

Mat. 16. 18.

erre saith the Pope, That is a lie. I am the true, sayeth Christ: that is true. I haue the keyes, saith the Pope: that is a lie. No man cometh to the father but by me, sayth Christ: that is true: No man cometh into heauen but by me, saith the Pope: that is a lie. I am the good sheepeheard, sayth Christ: that is true: I am the great sheepeheard, saith the Pope: that is a lie. I am the light of the world, sayth Christ: that is true: yea, but God made two lights, say they: the Sunne, that is, the Pope to rule the day, that is, the Church: and the Moone, that is the Prince to gouerne the night, that is the world. This is a smooth lie. Hee that beareth my woorde, &c. shall passe from death to life, sayeth Christ: Nay, saie they, but hee must passe by Purgatorie first. Drinke ye all of this, sayeth Christ: Not all, say they, but the Priest onely. Doe this in remembrance of me, saith Christ: Nay but we will do it also, say they, for the quicke & the dead. Thou shalt worship the Lord thy God, & him onely shalt thou serue, saith Christ: Nay but we will worship God & serue his Saints too. What which goeth into the mouth, defileth not the man saith Christ: yea but flesh on Fridaies doth, saie they. It is hard for him that is rich, to enter into the kingdome of heauen, saith Christ: Easie of all, say they: for he may best buy his pardon. Yea, but *super hanc petra*, saith Christ: yea but *super hunc Petrum*, say they, will I build my Church. To the which I might adde a great number of another diuision, as their canons, decrees and distinctions, of sinnes mortall and venial: of works mortall and meritorious: of faith *explicit & implicit*: of the keyes of order & of power: of indulgences papal, and plenarie, episcopal & perfunctorie, & such like. But what need any more witness: seeing that lest for want of lies the great temple of the goddess Diana should come to naught, they haue countenanced & canonized, in despite of S. Paul (as a counterpoise to Herostatus) their *Legenda aurea*, & Legend of lies (or a legion rather, for they are many.) And these are they which of longtime, & long since haue got the gale, & won the spurs, and gained the glouer whetstone in this kind. And me thinks that well might

might they lie for the best game as yet, were it not for some other newe gamsters, that enuy them this glorie. In deed they commonly spake lies, and so left them: these also speake lies, and proue them when they haue done. They were grosse liars, and therefore easily taken in their lies: these are fine liars, and not easily found in a truth, for they clad their drosse in siluer, and cloth their lies with minuer. But by countenancing their lies with the truth: what do they get? It neither makes y^e truth a lie, nor their lies the truth. But by falsifying and belying the truth, they gaine this, that whereas befoze, there lies were in some suspicion of truth, by this meanes they are altogether made, or falsly truths, and truly lies. If I should repeat some of their lies, some of you would blush. But I spare you.

2 To these doth succed their hypocrisie, or rather with these. For that alwaies, vnder a probable & plausible shew, of learning and religion, of zeale and deuotion, of holines and humilitie, they obtrude their paralogismes vnto the people as sugred baits of serpentine deceit. As touch not, tast not, handle not, & whatsoeuer hath a shew of wisdom Col. 2. 23. and voluntarie religion. By meanes of which their holy & hypocritical shewes, we innocent and ouercredulous men may the easter & the sooner be deceiued, for that the chiefest part, of these hypocrites, consisteth in the mockerie & imitation of y^e godly. (Although in deed they do not imitate, but counterfeit the godly) So doth Koscius represent the person of a king, himselfe being but a swaine: and so doth king Herode counterfeit the care & obsequie (to Christ) of a religious man being indeed but a cozrinal with christ in his glory, & a traitor to God in his kingdom. So Judas beares the bag, the deuil y^e crosse, & pero oft in summes clothing goes. But in this their mimeticall imitation of the godly, they do notwithstanding very cunningly bewray themselves, in that they will seeme (forsooth) in many things, to come so neere the tenour and the measure of the godly, as that they goe cleane beyond them. Micah is a godly prophet, and a zealous man: but Zedechia farre passeth him. 1. Reg. 22. 24. Peter, James and John are principall Apostles: but Gal. 29.

Iohn. 12. 4.

in a matter more plausible, one Judas will see more then they all. *Ad quid ista perditio?* These things might well haue bene sold, and giuen to the poore. The Hypocrite seeth much, and sayeth well: but doe you beleue him? It was not, because hee cared for the poore, but because hee was a thiefe, and kept the bagge. So Apish are they in their imitation, and cluish in their actions.

Mat. 6.
Mark. 12.

As who knoweth not, that prayer is a holy and heauenly exercise, and greatly to be frequented of the godly? Now therefore the Hypocrite, he prayeth in the Synagogue, and not there onely, but in the market place, and not there onely, but in the corner of the streetes, and in all places, & in all companies, and vpon all occasions, they pray oft, and they pray long. Neither are they thus curious onely in resembling other mens vertues, but they are as cunning also in dissembling their owne vices. For otherwise how should their lies be registered and recorded for truth, if themselves were not accounted and canonized for saints? Therefore now they are not baine glorious, but they doe all their workes that they may be seene of men. They are not ambitious, but they loue to go in long robes. They are not couetous: but they haue money at vsurie. Elisa the Prophet will none: but Gehazi the man must haue for the children, the children of the Prophets. Their diet is spare but strange, for with large graces, they deuour widoweshouses, & that vnder a pretence of long prayer. They are plaine men, God knowes: for they come in sheepes clothing. Neither are they cruell or curst, I warrant you, but inwardly they are rauening wolves. And but they are very studious, and exceeding painefull: truth in deede, for they binde heauie burthens together, and lay them on other mens backs, but they themselves will not moue them with one of their fingers. They are marvellous scrupulous also: I suppose they may make some light scape, but no great thing can escape them: for they streyne a gnat, & swallow a camell. They will not go into the common hall least they be defiled, for it is the preparing of the Sabaoth: but on the hie Sabaoths they will not stick, in their priue parlours

2. Reg. 4.

Well fare a
good excuse
yet.

Mat. 23.

Iohn. 18.

parlours to compound with Judas, to betray the innocent. And yet they are not so curious in their owne, as they are captious over other mens liues, *Sine ut eximam festucam ex oculo tuo, mi frater.* Kinde words, My brother. What can bee moze brotherly? suffer me. Nothing moze gently. To take: not to make: a mote: no great matter: out of thine eye: a dangerous place. And therefore thanks good brother. But shall I tell you in your eare? Hypocrite, first cast the beame out of thine owne eye: or else thou goest about, not to take a mote out of mine eye, but to picke a hole in my coate: and to picke mine eye out of my head, rather then the mote out of mine eye: and the if thou wert my brother ten times, I will not suffer thee. They are suffered but to much.
A mote is but a small marke to ayne at, and the eye is a dangerous place to shoote at. But if there were not a bug to be found in thine owne eye, there were not a mote to be seene in mine. Or if thou but louedst y^e eie, thou wouldest not so eie the mote. For loue couereth the multitude of sin. Iohn. 13.
Loue couereth: you disclose: loue couereth a multitude, 1. Pet. 4.
you conceale none: loue couereth a multitude of sins, you will not beare with a few infirmities of your brethren, no not of your fathers. Loue suffreth long, you are hasty. Loue is bountifull, you are niggardly: loue enuieth not, you are malicious: loue boasteth not her selfe, you are vaine glorious: loue seeketh not her owne, you seeke other mens: loue thinketh no euil, you thinke no good. And by this we may know whose disciples ye are. Such are the parts and pageants of these religious hypocrites: of these deuout dissimblers: of these holy brethren, these ranke Protestants, (if they be not with anie addition altogether vnwoorthie the name of Protestants) with whom if you do but talke of God: nothing so godly: if you doe but discourse of religion, nothing so holy. But come a little nearer, tast them, trie them haue to deale with them, if they do not gird you, if they do not nippe you: if they do not grind you: though they say the Lord liueth, the Lord liueth, yet doe they sweare falsely. But yet come a little nearer them: touch them, crosse them, by any chance offend them, if they doe not

Psal. 14.

not hate you: if they do not hat ſyou: if they do not eat your heart in garlicke, or whip you naked with Scorpions: yea they will either eat you vp like bread, or giue you gall and vineger to drinke. And all this is but Lord, Lord with them, Yea, and Amen: their wordes are the Psalmes of Sirens, but their hearts are the liuers of Hermings. Their voice is the voice of Jacob, but their hands are the hands of Esau. From their lips doeth drop the iuice of Bedar, but vnder their lips is the poison of Aspes: And yet buttered lippes vnder a burning heart, are but as silver doſſe overlaid vpon a potſhearde. And therefore albeit for a time, they ſeeme to be beautified like a painted ſepulchze, yet their laſt ende is to bee bruſed like a potters beſſell. This is their follie, and the fruit of their labours, and yet their poſteritie praiſe their doings and imitate their follies.

Matt. 23.

Mar. 12.

Luke 20.

But O generation of vipers, how odious is your eſtate, and how ignominious is your ſtile, when Chriſt himſelfe makes this the title of your praifes, and the burthen of his inuectiues: Woe vnto the Scribes and Pharisees ye Hypocrites. Although the hypocrites of this age haue treaſured vp vnto themſelues manie more wocs againſt the daie of woe, then were euer denounced againſt them of olde: for theſe are worſe then they. When they gaue almes, the Trumpets ſounded: therefore to be condemned, becauſe they ſought to bee commended. But now our hypocrites, becauſe they would not haue the trumpettes ſounde. They giue no almes at all: or if they doe, it maie bee written. The Hypocrites of olde, they faſted oft, but then they woulde looke ſolwe. Nowe our Hypocrites faſt not at all, and yet ſee howe they looke: and what a pride they take in a ſolwe face? Merely they haue their rewarde. I ſaie, their rewarde. But the Lordes rewarde is behinde, and therefore ſhall they reape the greater iudgement, and haue the greater condemnation. For thus ſayeth the Lord, They which ſay, ſtande a part, come not nere me, for I am holper then thou, theſe ſhall bee a ſmoke in my wrath, and
a fire

Matt. 6.

Leaſt happily
their right
hand ſhould
know what
the left hand
doeth,

Matt. 12.

Iſa. 65. 5.

a fire that burneth all the day. Out of which fire this graue aduice of a godly father maie keepe them safe, if they will repent, and saue themselves from this wicked generation. Hypocrite, if it bee good to be good: why wilt thou appeare to bee that, thou wilt not bee? If it bee euill to bee euill, why wilt thou be that, thou wilt not appeare to bee? If it be good to appeare good, it is better to bee good: and if it bee euill to appeare euill, it is woorse to bee euill. Therefore without anie moze deceyte, *Aut appareat quod es, aut esto quod appares*: Either appeare as you bee, or bee as you appeare.

Chrysost.in
Math.7.

3 The thirde marke of these erronious spirites, is an inwarde marke and a priuie bzannde, the bzand of the Conscience, the conscience burned with a hote yron. Of the which precisely to define, is a matter of as great conscience, as consequence. The obiect being not easily seene, the subiect not commonly vnderstode. Neither is the conscience it selfe, a thing moze secrete and recondite, then the disquisition thereof is amongst the Schoolemen most intricate and inuolued. Of some the conscience is defined, to be a reasonable, or rather a syllogisticall discourse of the soule of man, concerning such things as are done and past, either accusing or excusing himselfe in the same. The which whole discourse, consisteth of two propositions, inferring and infozcing a congruent and a conscionable conclusion. The first of which propositions is general, & is drawen frō these two places: wherof the one is the eternal and irreuocable censure and sentence of Gods iustice: the other is, the secret suffrage & assent of mans iudgement, yelding and supplying to the equitie of that iustice. Now the second proposition, is particular, and is onely drawen from the diligent application of our particular actions, to the generall sentence of Gods iustice. From both the which is inferred a cōscionable & proportionable cōclusion, either excusing or accusing, either cōdemning or acquiting and truly pronouncing to our soules the verdict of the former Iurie, either guiltie or not guiltie. As for example,
The

Math. 6.

The soule of Herode after the beheading of John Baptist might argue thus: First from the lawe of God wzitten in his heart (that is, from those two places befoze mentioned) he frameth this generall pposition. Whosoever toucheth the Lordes anointed, or doeth his Prophetes a nie harme, committeth a fact most cursed and execrable in the sight of God. (To this he applying his owne action, maketh vp this second pposition.) But I Herode, haue beheaded John Baptist, and layd violent hands vpon the Lordes annoynted Prophet, (from both the which ppositions this sentence followeth in the conclusion which accuseth.) Therefore I haue committed a fact most execrable and accursed, in the sight of God. So no doubt was Hero checked by his conscience, after the death of his mother, as if he shoulde thus haue delated and disputed the matter with himselfe. What man soeuer murthereth his owne mother, and viper-like teareth out the bowels of her, that gaue him life and limmes, committeth an act most sauage and odious, in the sight of God and men: But thou Hero, hast ript vp the side, and rent out the bowels of thine owne deare mother Agrippina, and therefore thou Hero hast done a thing most truculent and tragical, most execrable and inexpressible in the sight of God. So no doubt concluded Adam against himselfe, for his disobedience towards God, and Cain for his crueltie towards his brother, and Achitophel, for his disloyaltie against his prince, and Judas, for his treason against his maister our Saviour Christ, and whosoever hath eyther thought, or wrought, agaynst the sacred wzit implized in our hearts.

But now to haue this conscience seared with a hote yron, implyeth three things. First a rotten, a vicious and corrupt conscience, and therefore seared because corrupted. Secondly, a galled, grieved and tormented conscience, and therefore tormented because it is seared. And thirdly, a conscience sencelesse, secure and besotted, therefore indurate, hardened and besotted, because desperately corrupted, and therefore thoroughly seared. Of the which implication,

Gen. 3.

Gen. 4.

2. Sam. 17.

Math. 27.

ration, these things may be inferred. First, that there is no mans heart, or conscience so seared, and incrustate, so indurate and hardened of the Lord, that is not vicious and infected, putrified and corrupted in it selfe. Pharao hardened his owne hart against the Lord. Exo. 8. And the Lord hardened Pharaos heart. Exo. 4. The Jewes shut theye eyes lest they should see, Act. 28. And the Lord hardened their hearts lest they should vnderstand. Iohn. 12. But then it followeth not, that euerie afflicted and tormented conscience is seared, neither that euerie seared conscience is indurate and hardened, except the cuppe be full mixt, and the yron red hot. But that you know in the hand of a skilfull and expert Chirurgian, is according to the state and condition of the corrupt part. A dangerous soze must haue a desperate cure. If wee will not turne, hee will whet his sword, if we will not repent, he wil make his yron red hot, and set it hard on, and then our soule and conscience shall be so seared as tormented, and so tormented as indurate in the greatest torture, & benumbed in the heauiest censure of Gods fierie wrath and hot searing yron. And then thou art but a condemned man, whosoever thou art. For thou art twice burnt. Thou hast the marke of the beast in the forehead, and the brande of this yron in thy conscience, so that now thou canst not haue thy cleargie. No lawe can saue thee. But otherwise if thy conscience be not so seared as that it is hardened, senselesse and besotted, but so touched with the heate and horrour of Gods iudgementes, as that in the conscience and consideration of thy sinnes and thy sinfull corruptions, thy spirit is now broken and troubled, and thy soule is euen vexed and disquieted within thy selfe, and thou feelest in some measure the anguish of thine own soule, being euen heauie vnder the hand of God: be not dismayed, I will not saie, thy worme shall neuer die, or thy fire shall neuer goe out, or that thy soule shall neuer bee at rest: There is a salve for this soze, and a medicine for this maladie. If the fire be kindled, yea but a little, blessed are all they that put their trust in him. This is thy cure, Beleeue onely, and according to thy faith be it vnto thee. Be-

Exo. 8. 15

Exod. 4. 21

Act. 28. 27

Iohn. 12. 39

Apoc 13. 16

Heb. 9

Math. 11

Heb. 9, 21

lieue onely: and for the searing yron of Gods iudgement, thou shalt haue the searecloth of Gods mercie, which bringeth oile to thy woundes, and wine to thy hart, and strength to thy wyntes, and life to thy soule. To which effect the luke warme blood of Christ Iesus, applied in good time to the abused conscience, is as soueraine and of as great force, as the iuice of Parmicide. Yea, how much rather shall the blood of Christ Iesus purge our consciences from dead woorkes, to serue the liuing God? But alas for those, whose consciences are so seared and singed, in the fainted goze and conglomerate filth of their corruptions, as that they euen stinke again in the nostrils of the almightie: and yet are so obdurate and belotted with the custome and continuance of their sinnes, as that now they haue no bitter feeling of their grieke, no sorrowfull grieke for their sinnes, no godly discourse of conscience, no resolute conclusion against them selues, no fearefull collection of Gods iudgements, no faithfull apprehension of Gods mercies: for such I say, I haue no receite, soueraine or sufficient for them. The luke warme bloude of the Goate, will mollify the Adamant Stone: but the dearest drops of Christes blood (the immaculate Lambe) can not supple or dissolue the moze then stony harted man: not that there wanteth vertue in Christ, to performe the same: for he onely is as the hearbe Panace, good for all diseases: I say for all diseases, but not for all diseased: but for them onely that labour, that labour and come vnto him, that labour and come vnto him to be refreshed: the which they can not do which are thus seared and hardened: for neither will the Father draw them vnto him, neither will they be drawne vnto him. The womans bloudie issue cannot be stanchd, except Christ be touched: but in whom there is no remorde of conscience, no discourse of Gods iudgements, there is no touch of Christ, no feeling of them selues, except it bee of those *δαιμόνες ἐπαυσιώδες*, and tormenting Alastoyes, excepte it bee of those hellish fiendes, and yelling furies, excepte it bee of those heart-fedd Vultures and neuer gorged Harpies, where the

the woꝛme neuer dieth, and the fire neuer is extinguished. So haply are they woꝛung and toꝛne within, that wittingly & wilfully do cause the people erre, and make no conscience of their lies. And yet we know not, neither dare wee iudge, what conscience is so galled and griped, as we speak of: foꝛ *quis hominum nouit ea que sunt hominis nisi spiritus qui est in homine?* 1. Cor. 2. Foꝛ what man knoweth the things of man, but the spirit of man which is in him. Albeit there be some which will not sticke verie boldly & badly to iudge of other mens consciences, without conscience. But such as so desperatly climbe into Gods chaire of estate, may haply neuer come into the chamber of pꝛesence, if they doe not repent. Of such things as we cannot iudge peremptozilie, we may not iudge precisely, & where we may iudge coniecturally, we ought to iudge charitably. But what marke ca we see in anie mā's conscience, except it be in such things, as in some measure they vtterly bewray their inward conscience? By which means in deed, the Papists may iustlie and trulie be charged and challenged by vs, to be men of a verie weake conscience. Foꝛ why? they make a conscience of euerie trifle, as touch not, taste not, handle not, and such like, condemned by the Apostle. Col. 2. And yet to speake my conscience, they may iustly bee preferred befoꝛe a number of vs, whose consciences are so confirmed, as that they make a conscience of nothing. Submit your selues (saith Saint Peter) to all manner humane ordinance. To whom we must be subiect (saith Saint Paul) not because of wꝛath onely, but euen foꝛ conscience sake. Rom. 13. But now, how many are there in these daies, which make no conscience at all of this conscience? Foꝛ so smal regard is there giuen to this Gospel of the Apostle, as if either we heard with our heeles, oꝛ he spake not his conscience.

Foꝛ now what uncircumcised hart and mouth dare not whet his stile and sharpen his tongue to spit spight and benome, stife & rebellion against the higher powers? But spit they fire once? I know not of what spirit they are: neither do they know themselves I thinke. At what time the

1. Reg. 19

Lord shoulde appeare vnto Elias, there first came a head-
long hastie wind, which rent the hills and brake the rocks
befoze the Lord: but that spirite was too boistrous. The
Lord was not in the wind. And after the wind came there
a furious & a fearefull earthquake, which made the land to
trot, & the sea to flie befoze the Lord: but that spirit was too
dāgerous. The Lord was not in the earthquake. And af-
ter the earthquake came there a fierce & a consuming fire,
which caused the mountaines reake, & made the cloudes to
sweate, but that spirit was too hot. The Lord was not in
the fire neither. But after all these there came a still and a
soft voice, and the spirite of the Lorde was in that milde
and sweete voice. But now, either winde and storme and
tempest, and thunder and lightning, & earthquake beneath,
and fire from aboue, or nothing: He that is not as hot as a
toast, is as colde as a stone, and hee that speaketh not fire
and brimstone, is no bodie with them, and yet forsooth their
voice is the voice of a God, and not of man, & it is not they,
but the spirite that speaketh. In like spirite they gather
themselues with those desperate rebells and their compli-
ces, against our Moses and Aaron, that is, agaynst our
chiefe Magistrates and high Priests: in despight of whom
they will not sticke to saie as well as they: Yee take too
much vpon you both Prince and Pastour: for why lifte
you vp your selues aboue the congregation of the Lord?
With what conscience these doe it, let them see them-
selues, but with what consequence they did it, al the world
doth know.

Num. 16

Wherefore to conclude, seeing wee are so diligent-
ly and distinctly admonished of these latter dayes and
dangerous times, by the spirite of God. Let vs not bee
so tickle headed, or light headed (as was of olde that Phi-
letas the Elegiographer) to be ouer-turned with euerie
blast of vain doctrine, and leab about with euerie soles fire
and erronious spirite. This foundation standeth sure,
God know eth who are his, and this you knowe whe-
ther you are in the faith or not, except yee bee reprob-
ate.

2. Tim. 2

2. Cor. 13.

If you be his, you can not fall farre: if you be not his, you can not stand long: but you haue stood long, some moze, some lesse, vnto the faith and profession of our English Church. From the which if some of you shall in these latter dayes reuolt and depart, you can not be excused: for who hath bewitched you? the fault is your owne and you are accessarie to your owne fall, if you giue heede vnto spirits of error, or if you be like the Athenians neuer well, but when you are or hearing, or telling, or inuenting, or consenting to some new thing. But be ye not deceiued with vaine wordes. All is not golde that glistereth, Under the greenest grasse lurketh the greatest serpent. Create is the myserie of hipocrisie. The Bee that hath hony in her mouth, hath a sting in her taile. If therefore you goe all by the care, the enaptie barrell hath a deeper sound then the full vessel. Pea by the eye, the soure crabbe hath as smooth a coate as the fine pippin. The search therefore and iust tryall is all: which also must not be light and perfunctorie, but sound and serious: for Basill lightly touch'd, giueth a sweete smell, but rubbed in the hand, yeelceth a ranke saour. But this exquisite tryall, is not in euery mans power, neither for euery mans trade. There be many that can grease a scabbed sheepe in hand, that can not iudge of a great rotte to insue. The Butcher that hath skill to open an Ore, is to seeke in the Anatomie of a man. If they vnto whom this businesse doth properly appertaine, would vouchsafe to take the paines, the Lorde hath afforded vs as great helpes, as euer had the men of Berea. We haue the scriptures with them, and besides them. The auncient fathers, and the generall Councils, and the best learned Expositors of all ages: If (we staruing too much in our owne fancies) doe not inuert the scriptures, and racke the fathers, and abuse our own labours. All the which trauel seeing it hath bene so happily attempted, and so honourably achieved of those, which being of great zeale and deepe iudgement, liued the Saintes and dyed the Martyrs

Gal. 5.

Act. 17.

Ephc. 5.

Act. 17

2. Pet. 3.

tyes of our Church: let vs with all reuerence admire
their prayes, and admit of their iudgements, and rest in
their labours, to the comfort of our Prince, and the quiet
of her people, and the benefit of the Church, and to the e-
uerlasting glozie of the euer-living God. Amen.

Faultes escaped.

Page 7. line 26. for were, reade, are.

Page 8. line 11. for fruites, skirtes.

Page 13. line 36. reade of Scorpions.

Page 16. line 10. for price, pride.

Page 16. line 25. for neuer, euer.

Page 18. line 38. for this, that.

Page 20. line 30. for not, but.

Page 26. line 19. after too, read, say they.

Page 30. line 1. for hat, haunt.

Page 37. line 16. for yea, if.

Page 37. line 32. for staruing, standing.

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